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fires round the camp all night, while the "keepers," or guards, shout out at intervals to render the protection more complete. On one occasion, while traveling through the waterless desert leading to Palmyra, when within a short distance of its ruins, I had to pass a large camp of the 'Anazeh tribe of *Bedaween*. I was traveling all night, accompanied by a friend and a government escort of soldiers. For an hour before we drew near to them, we saw large bright fires encircling the encampment, and we had to ride far out of our way in order to avoid them. The flames of these fires were kept up till daybreak.

There would seem to be a plain allusion to this practice in the promise of Jehovah's safeguard over Jerusalem in millennial times. "Jerusalem shall abide as the country parts, for the multitude of men and cattle therein. And I, saith Jehovah, will be unto her a wall of fire round about."¹ All Eastern cities to this day are surrounded with high massive walls and stout iron-plated and iron-barred gates. The security, wealth, and safety of Israel during the fulness of Messiah's kingdom is shown in this representation by its walls being thrown down, its boundaries immensely enlarged, and its being inhabited like a vast camp over which the Lord Himself continually watches.

Still clearer is the reference to these camp-fires kindled for protection, in a passage in Isaiah. The prophet, after administering comfort to the faithful in Israel, proceeds to warn the faithless and self-righteous of the utter futility of their carnal efforts to seek salvation. To all who fear Jehovah he says—

"Let him that walketh in darkness,
and hath no light,
Trust in the name of Jehovah,
And stay himself upon his God."²

But to the unbelievers he cries, in the next verse,

"Behold, all ye that kindle a fire,
That gird you about with flames!
Walk in the light of your fire,
And in the flames ye have lighted:
This shall ye have from my hand;
Ye shall lie down in sorrow."

Here the girding about with flames, evidently as a means of protection in the darkness, is connected with lying down to sleep. Yet their rest shall be broken by trouble and sorrow, notwithstanding all the flames of the watch-fires with which they are surrounded.—*Jas. Neil, in Palestine Explored.*

Influence of the Jews in the History of Mankind.—Never at any time, except it be quite lately, have the Jews numbered more than six or seven millions; throughout their whole history, they have been a people despised and hated of all nations, and yet there is no doubt that, notwithstanding all this, they have exerted, and in one way and another, are still exerting, a transforming and determining influence upon human life, beyond that of any nation that has ever lived upon the earth. This is the more remarkable that whereas, in the case of other nations, as, for example, Greece and Rome, their day of greatest influence was the day of their greatest national prosperity, and that influence waned with their declining fortune, with Israel, the reverse has been the case. With the accession of Rehoboam, the son of Solomon, the Jewish state began a course of steady decay, but throughout this period, from soon after its beginning for several hundred years, were pro-

¹ Zechariah ii., 4, 5. ² Isaiah l., 10.

duced one after another, those wonderful writings of the Jewish prophets, which to this day so move the heart and so influence the life of Christendom. And then as the consummating fact of all, we cannot forget that after all the prophets had come and gone, and Judea had sunk to be an insignificant province of the Roman empire, out of this same people arose the Jesus of Nazareth, whose short life of no more than three and thirty years, has undeniably proved, however any may explain it, to have been the turning point in human history, the most decisive and far-reaching crisis hitherto in the history of mankind. There is not a single people of any note for active and widespread influence in the world to-day, which does not signify its appreciation of this fact by reckoning all its history with reference to the year in which that Jewish carpenter was born.

As to the nature and extent of the influence of the Jewish nation, much more might be said and will be in the sequel. For the present let it suffice to note a single point. All the monotheism in the world to-day, Jewish, Christian, and Mohammedan, has its source in the Jewish nation. So far as we can see, then, except for them, the world would have been to-day without a faith—at least in any organized form as a religion—in the being of one personal God, the Creator and Governor of the world. Whatever, therefore, of influence the belief in the existence and government of such a Being has had on the history and destiny of man, it is strictly correct to say that is the measure of the influence of the Jewish nation. And so, again, it is plain that as regards influence upon the practical life and speculative thought of men, as in other respects noted, Israel holds a position, as compared with other nations, absolutely solitary, unapproached by any of the greatest and mightiest races of mankind!

This fact, in itself so remarkable, is the more so, that it was not to have been anticipated from anything in the Israelitish stock itself or in its early history. It cannot be ascribed to superior intellectual power; for, while we fully recognize the naturally high endowments of the Jewish race in this respect, there is no reason to believe in this regard they were or are superior to other races that might be named. It can hardly be attributed to a deeper spirituality, as a characteristic of the race, leading them more than others to seek after God. In this respect, again, it may be more than doubted whether they have been on the whole naturally superior to other races, such as the Hindoos, for example, or the ancient Persians. Without joining at all with many “anti-Semites” in Europe and elsewhere, in indiscriminate abuse of the Jews, as if all alike were usurers and extortioners, we shall not be held uncharitable in saying that the Jews certainly never have been nor are now noted for an unworldly spirit. It would probably be hard to find a race more eager in the pursuit of worldly wealth and all that wealth can give, than are the Jews. Neither can we, with Renan, attribute this conquering Jewish monotheism to a “monotheistic genius” in the race. Their early history, as we learn it both from their own records and from other ancient testimonies, goes to prove the exact opposite of this theory. It has been clearly demonstrated, that the early Semites, so far from being distinguished for their opposition to the idolatry and polytheism which already, with the first dawn of monumental history, we find prevailing in the Euphrates valley, were distinguished rather in this, that they, as compared with other neighboring races, more swiftly descended to a more cruel and revolting idolatry than any other race or people of whom history has left a record. Prof. Ebrard, of Erlangen, has fitly described the state of the case in the following words: “Those Euphrates-Semites must have been given over to a

spirit of confusion out of the abyss, as they declared everything which the conscience forbids and condemns as infamous and horrible, to be precisely that which belonged to the service of the Godhead." And again, "It was no gradual declension from a purer knowledge of God to a knowledge less clear, as with the Persians, Indians, Greeks and Egyptians. The rise of *this* religion—the primitive Semitic heathenism—presupposes a wilful repetition of the original fall, a fall out of a state of simple-sinfulness into a diabolical and demoniac hardness of heart, an accursed revolt against both God and the conscience." To the same effect Prof. Zoeckler tells us, "History teaches us with the utmost plainness that the Semitic peoples—Israel not excepted—were rather distinguished by a natural inclination to a gross, sensual, idolatrous superstition, and a strong tendency to polytheism, instead of the monotheistic instinct which is claimed for them."

In full accord with all this, is the testimony of the books of the Old Testament. They uniformly represent the nation as, quite until the captivity, despite all the faithful instructions and warnings of the prophets who from time to time arose among them, again and again returning to the revolting cruelties of the worship of Moloch and the unnatural obscenities of the cult of Astarte, the "queen of heaven." And this, according to their own historians, was their character as a nation during the whole thirteen hundred years from the call of Abraham to the Babylonian captivity. Herein, assuredly, was no clear evidence of a "monotheistic genius." Not so can we account for the undoubted fact that the existing monotheistic religions all have their origin in Israel. On the contrary, that from a nation with such historical antecedents, such almost ineradicable tendencies to the grossest forms of idolatry and moral debasement, should have come all the monotheistic faith that there is in the world to-day, is a phenomenon so extraordinary that it may well command the attention of every thoughtful man.—*Samuel Kellogg, in The Jews; or, Prediction and Fulfilment.*

Shapira's MSS.—One of the best departments of *The Independent*, is that of *Biblical Research*. Every number of the paper contains from one to two columns of matter of the most interesting nature. In the issue of August 30th, there appeared the version of the Decalogue as given in Mr. Shapira's parchments. For the benefit of our readers we give the version as there printed, together with the translation, and the remarks which accompanied it:

אנך . אלהם . אלהך . אשר . החרתך . מארץ . מצרם . מבת . עברם .
לא יהיה . לכם . אלהם . אחרם . לא תעשה . לכם . פסל . וכל . תמנה .
אשר . בשמם . ממעל . ואשר . בארץ . מתחת . ואשר . במים . מתחת .
לארץ . לא תשתחו . להם . ולא תעבדם . אנך . אלהם . אלהך .
קדש שם . ימם . עשתי . את השמם . ואת הארץ . וכל .
אשר . בם . ושבת . ביום . השבעי . על . כן . תשבת . גם . אתה . ובהמתך .
וכל . אשר . לך . אנך . אלהם . אלהך .
כבר . את אבך . ואת אמך . למען . יארכו . ימך . אנך . אלהם . אלהך .
לא . תרצח . את נפשי . אחך . אנך . אלהם . אלהך .
לא תנאף . את אשת . רעך . אנך . אלהם . אלהך .
לא תגנב . את הן . אחך . אנך . אלהם . אלהך .